

Unveiling The Determinants Of Religious Tourism Sustainability: Empirical Evidence From Indonesia

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Abstract:

Sustainability is a key variable in the competitiveness of tourist destinations. However, there are still many temporary tourist destinations. However, there are still many tours that have closed either due to the impact of Covid-19 or because they cannot maintain their sustainability due to economic factors. The concept of sustainability is also expected to be implemented in religious tourism and is expected to help encourage sustainable tourism development. Religious tourism in Madura has very high potential to continue to be managed and developed. This study aims to investigate the factors that influence the sustainability of sustainable religious tourism at the Makam Syaikhona Kholil Bangkalan. This research method uses a descriptive qualitative approach. Data collection in this study was carried out through interview techniques, observation, and literature review. Respondents in this study were tourism-related parties in Madura, such as tourism administrators, local communities, traders, and pilgrims. The results showed that there are factors that influence the sustainability of religious tourism in Makam Syaikhona Kholil Bangkalan, which are economic, socio-cultural, environmental, religiosity, and facilities and infrastructure factors.

Key Word: *Sustainability, Religious tourism, economic, socio-cultural, infrastructure.*

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I. Introduction

Sustainable tourism has become a global issue and is being considered by tourism industry players, including Indonesia (Abdellatif et al., 2024; Alhothali et al., 2023; Bramwell et al., 2017). Sustainability is a key variable in the competitiveness of tourist destinations, (Carpejani et al., 2020; Cronjé & du Plessis, 2020; Wu et al., 2023). Sustainable tourism has become a strategic planning tool in the development of the tourism sector (Nowacki et al., 2018; Yoeti & Gunadi, 2013). Strategic planning with the concept of sustainable tourism is a continuous process that requires continuous monitoring and the implementation of necessary preventive and corrective measures (Kurnianto, 2017; Mensah et al., 2023; Nowacki et al., 2018). Sustainable tourism is a tourism concept that has a positive impact on several aspects, namely the economic and social aspects, thus providing benefits to local communities, natural resources, and the protection of local cultural values, and has a long-term vision for cultural preservation for future generations (Sulthony, 2021; Vuong & Prof, 2019).

To fulfill the concept of sustainable tourism, available environmental resources must be optimally utilized, respecting the characteristics and socio-cultural aspects of the surrounding community, and providing economic benefits to stakeholders, especially the surrounding community (Abdellatif et al., 2024; Alamineh et al., 2023; Stojanović et al., 2024). Although the tourism sector is generally oriented towards profit or economic factors, sustainable tourism practices as strategic planning must also continuously maintain tourist satisfaction, so that tourists can gain experiences that will increase sensitivity to environmental issues and encourage them to implement sustainable tourism practices (Angelevska-Najdeska & Rakicevik, 2012; Stojanović et al., 2024; Yoeti & Gunadi, 2013). Several efforts to promote Madura tourism, both nationally and internationally, also need to be improved by stakeholders, such as the government and related parties (Angelevska-Najdeska & Rakicevik, 2012; Cavalheiro et al., 2020; Prasetyono et al., 2024). The provision of supporting facilities and infrastructure is a necessary step in every tourist area (Arita et al., 2021; Cheng et al., 2016; Mandic et al., 2018). However, in religious tourism, religiosity is the primary motivation for someone to travel or make a pilgrimage (Griffin & Raj, 2017; Jongmeewasin, 2016). The existence of this religious tourism is in line with the Indonesian population, the majority of whom are Muslim, especially on Madura Island, which still has a strong Islamic culture and continues to preserve it, such as the culture of pilgrimage, to ask for forgiveness (halal bihalal), tahlil ceremony (tahlilan), and celebration of Islamic holidays.

Numerous studies have shown that tourism in Indonesia largely meets sustainability criteria. However, many tourist destinations remain short-lived or temporary (Danarta et al., 2024; Prasetyono et al., 2024; Rizaldi et al., 2024). Empirical evidence shows that many tourist destinations have closed, either due to the impact of COVID-19 or because they cannot maintain their sustainability due to economic, social, cultural, and other factors.

(Danarta et al., 2024). The closure of many tourist destinations can have negative impacts on several aspects, including the environment, the economy, and social aspects (Palazzo et al., 2021; Rizaldi et al., 2024). The economic aspect is the most negatively affected by the closure of a tourist destination (Danarta et al., 2024). All economic activity at a tourist destination and its surroundings comes to a halt, thus impacting the economy of stakeholders such as managers, traders, and the surrounding community. Furthermore, the negative impact of unsustainable or closed tourism on the environment results in tourism waste such as building remains, abandoned land, and wasted resources. Finally, the closure of tourist attractions negatively impacts the social aspect, as all social activities around the tourist destination are halted. The concept of sustainability is also expected to be implemented in religious tourism, as religious visitors have the potential to contribute to economic growth if they decide to revisit and recommend the destination. Religious tourism is defined as tourism activities in places of special significance. Pilgrimage tourism and religious tourism shared similarities in their specific objectives, namely, spiritual and cultural sites (Jongmeewasin, 2016; Luz, 2020) .

In Indonesia, religious institutions are more supportive of pious and virtuous individuals, and pilgrimage tourism is the criterion for developing religious tourism (Bahri Soi et al., 2023; Sutianto et al., 2023). Religious tourism and pilgrimages can encourage social, economic, and local community growth over time (Prasetyono et al., 2024; Romanelli et al., 2021). The development of historical and religious tourism aims to advance local culture, improve community welfare, and preserve nature, the environment, and other resources. Religious tourism should help drive tourism growth on a large scale. As a country with a large Muslim population, Indonesia naturally has a wealth of Islamic religious tourism. According to several previous studies, much of Indonesia's religious tourism already adheres to sustainable concepts, such as the study (Danarta et al., 2024; Sutianto et al., 2023).

Religious tourism in Madura has a very high potential to be continuously managed and developed (Fahrudin et al., 2018; Kutsiyah, 2019; Lubis et al., 2020). After the inauguration of the Suramadu Bridge, interest in religious tourism visits to Madura Island increased. This condition is supported by the devotion of the Madurese people to seek religious figures or ustadz. Although these religious figures are now gone, the devotion and obedience to the ustadz are very strong, making the tombs of Kiai (ulama) their destination for tourism, praying and seeking blessings. This research was conducted at one of the most famous religious tourism sites in Madura, namely the Tomb of Syaikhona Kholil in Bangkalan Regency. The tomb of Syaikhona Kholil is a religious tourism destination with sustainable potential due to his figure in spreading religion. The tomb of Syaikhona Kholil is a religious tourism destination in Madura and several religious places of worship on the island of Java that is much sought after by pilgrims from various regions, both individually and in groups (Anuf & Zulkhaeriyah, 2023; Yanuarti et al., 2022).

This study aims to identify factors influencing the sustainability of religious tourism at the tomb of Syaikhona Kholil in Bangkalan. It is also hoped that this research will provide useful literature for developing sustainable religious tourism. Several previous studies have discussed sustainability in religious tourism. However, these studies focused on only a single factor, such as religious and non-religious motivations, accessibility, and pilgrim satisfaction in terms of destination image and infrastructure. This study does not focus solely on religiosity, but also includes several factors that are important aspects of the concept of sustainable tourism, namely economic, social, and cultural factors. Furthermore, because religious tourism is tourism based on a person's religiosity, this study also includes religiosity as a factor. The tomb of Syaikhona Kholil is a religious tourist attraction that attracts numerous pilgrims, especially on Fridays, Saturdays, and Sundays, as well as on Islamic holidays and special events held by the tomb. Therefore, the management is also striving to develop infrastructure and provide adequate facilities.

II. Materials And Methods

This study uses a qualitative approach based on the existing problems and the objectives to be achieved. By using this qualitative approach, this study will achieve significant and reliable results by collecting, analyzing, and interpreting data (Creswell & Creswell, 2018). The location of this research is the Syaikhona Kholil Tomb in Bangkalan, one of the most famous religious tourism sites in Madura. This study aims to investigate from a qualitative perspective through interviews. Informants were determined using a snowball sampling technique, meaning statements from key informants will be developed broadly. This determination is used to select people who are experts in their fields. Researchers are allowed to select informants for interviews according to the research objectives (Creswell & Creswell, 2018; Matthew B. Miles et al., 2019). Informants came from managers (security officers, parking attendants, and Martajasah water sales officers), traders, visitors/pilgrims, and the community around the Syaikhona Kholil Tomb in Bangkalan. The data used in this study consisted of information based on observations, in-depth interviews through snowball sampling, field notes, archives, websites, and findings derived from the author's interpretation or the results of unstructured in-depth interviews. The data used in this study were both secondary and primary. The findings were analyzed using four considerations according to (Matthew B. Miles et al., 2019): data collection, data condensation, data presentation, and conclusion drawing.

III. Result And Discussion

Religious Tourism Profile of the Tomb of Syaikhona Kholil, Bangkalan

Syaikhona Muhammad Kholil was the son of KH. Abdul Latif, who was also a descendant of Sunan Gunung Jati (1448-1570), one of the Wali Songo (nine saints) on Madura Island. Kiai Kholil's name was Muhammad Kholil, and because he was born in Bangkalan, he is known as Muhammad Kholil Bangkalan. Syaikhona Kholil died at the age of 105, on Ramadan 29, 1343 Hijri, or around 1925 AD, due to illness, and was buried in the Pasarean complex of Syekh Muhammad Kholil. The Syaikhona Muhammad Kholil Mosque was built after Syaikhona Muhammad Kholil died in 1925, and his tomb is located within the mosque. The mosque houses not only the tomb of Syaikhona but also the tombs of Syaikhona Muhammad Kholil's family. The establishment of the Syaikhona Kholil Tomb religious tourism site was sparked by the large number of alumni and visitors making pilgrimages to the tomb of Syaikhona Muhammad Kholil (Anuf & Zulkhaeriyah, 2023; Islamiyah & Holis, 2022; Yanuarti et al., 2022). The Syaikhona Kholil religious tourism site is located in Martajasah Village, Bangkalan Regency, near the Bangkalan city center, only about 2 km away. This religious tourism destination is also close to Sembilangan Beach. Martajasah Village borders Kramal Village to the west, Blepura Village to the south, Tasik Malajeh Village to the east, and Melajeh Village to the north.

Factors Influencing the Sustainability of Religious Tourism at the Syaikhona Kholil Tomb in Bangkalan

1. Economy

The economy is a crucial factor in the sustainability of tourism. Tourism is considered a crucial sector in global economic development. If the tourism sector grows or declines, many countries will be affected economically. Furthermore, halal tourism plays a significant role in creating a sustainable economy, contributing to increased income, job creation, and encouraging the development of related economic sectors. Therefore, sustainable religious tourism development strategies need to consider economic aspects to ensure long-term benefits for the surrounding community and environment. The concept of sustainability requires that tourism provide an economic impact on all stakeholders, as economic sustainability is achieved when the majority of local communities can participate in and benefit from economic activities related to religious tourism. Sustainable tourism also emphasizes the increasingly important role of stakeholders in the sustainable development of a tourism destination (Astawa et al., 2018).

Stakeholders in the religious tourism of the Syaikhona Kholil Tomb include the management, traders, visitors, and the surrounding community. To ensure economic sustainability, the management of the Syaikhona Kholil Tomb collaborates with the surrounding traders. In addition to religious tourism, the Syaikhona Kholil Tomb also offers culinary and shopping tourism. Around the Syaikhona Kholil Tomb mosque, many traders sell typical Madurese food and accessories. Based on interviews with several traders from the local community, they stated that the religious tourism of the Syaikhona Kholil Tomb has greatly helped them economically. By trading in the tomb area, they can earn a decent income every day, although some traders only sell on peak pilgrimage days, namely Friday, Saturday, and Sunday. To trade or sell around the tomb area, local traders can rent a kiosk at a lower price than non-local traders, namely 300 thousand Rupiah per month. In addition to vendors renting kiosks, there are also vendors selling from carts, such as meatballs (pentol) or drinks. They give alms or donations if their goods sell well, usually on busy days when pilgrims flock to the tomb. In addition to collaborating with vendors, the tomb of Syaikhona Kholil also collaborates with the surrounding community. This collaboration not only contributes to the economic sustainability of the tomb but also contributes to the local economy. The tomb management offers a wide range of jobs, including parking attendants, restroom attendants, security guards, cleaning staff, and Martajasah Water production and sales staff. Thus, the tomb not only positively impacts the surrounding community but also generates economic benefits for the management, including sales of Martajasah drinking water, parking, and toilet tickets. Martajasah water is sold for 4,000 Rupiah per bottle, while motorcycle parking and toilet tickets are priced at 2,000 Rupiah, a 50% split between the parking and toilet attendants. The revenue generated by the Tomb of Syaikhona Kholil comes from the sale of Martajasah Water, kiosk rentals, the distribution of parking and toilet tickets, and donations from pilgrims and traders who do not rent kiosks. This income is then used by the management of the Tomb of Syaikhona Kholil for the maintenance of infrastructure, as well as the management of the tomb and the mosque of Syaikhona Kholil. The management of the religious tourism of the Tomb of Syaikhona Kholil in terms of economic factors is good. This factor contributes to the Tomb of Syaikhona Kholil becoming a sustainable religious tourism destination, because economic factors play an important role in the sustainability of religious tourism.

2. Socio-Cultural

Furthermore, tourism sustainability is also assessed through social factors, such as empowering the surrounding community. The interactions resulting from contact between local community members and tourists, as well as the resulting social impacts, are reflected in the community's balance as a result of increased individual income (Islam, 2015; Nunkoo, 2015; Van Vu et al., 2020). Empowerment of the community surrounding the

Syaikhona Kholil Tomb involves employment and encouraging business activities, which in turn reduces unemployment. Employment is achieved by involving the community in the management of the tomb, including the Martajasah water management, cemetery administrators, parking attendants, security guards, and restroom attendants, most of whom are from the surrounding community. The tomb management employs a rotating or shift work system, ensuring that all residents have the opportunity to work at the tomb. In addition to employment, the Syaikhona Kholil Tomb also encourages business activities for the surrounding community, as evidenced by the large number of residents who trade or sell goods around the tomb. In religious tourism, the sustainability of the culture must be maintained. Religious culture is a tradition passed down through generations, typically taught by a Kiai (Islamic leader) or community leader in a region. Visiting saints has become a religious tradition practiced by some Indonesian Muslims throughout the year (Griffin & Raj, 2017; Jawabreh et al., 2022; Musleh et al., 2023). Madura is a predominantly Islamic region, particularly Bangkalan Regency, known as the city of prayers and dhikr. The tomb of Syaikhona Kholil Bangkalan is the most popular religious tourism destination in Bangkalan, featuring routine religious activities passed down through generations, such as the recitation of the tahlil (Islamic prayer) every Friday night, the celebration of Islamic holidays, and Halal bihalal (Islamic gatherings). According to interviews with residents, the tomb of Syaikhona Kholil helps preserve Islamic culture and traditions passed down through generations, such as the Prophet's birthday and the recitation of the tahlil every Friday night. In Indonesia, particularly in Java and Madura, there is also a culture or tradition of pilgrimages to the graves of renowned scholars or Kiai. These pilgrimages are usually conducted not only to a single location, but also by forming groups that travel to many of the graves of renowned scholars or Kiai. This results in a large number of pilgrims coming to the tomb of Syaikhona Kholil, both from Madura and outside Madura.

3. Environment

Visitors and residents who undertake pilgrimages or religious rituals are often free from the negative impacts they cause by visiting pilgrimage cities (Alipour et al., 2017; Shinde & Olsen, 2023; Terzidou et al., 2008). For example, pilgrimages and religious tourism, like other forms of mobility, contribute to greenhouse gas emissions, congestion, and waste accumulation (Shinde & Olsen, 2023). Therefore, collaboration between stakeholders is needed to maintain the environment of pilgrimage sites. Possible collaborations include having cleaning staff and properly managing waste generated at religious tourism sites. The community can contribute by ensuring that the roads leading to pilgrimage sites remain clean and helping protect the site's resources (Van Vu et al., 2020). Vendors are also required to maintain the cleanliness of the environment around religious tourism or pilgrimage sites, as most waste typically consists of food and drinks purchased near pilgrimage sites or from provisions brought from home. Besides vendors, visitors are the main actors causing negative environmental impacts. Based on observations at the Syaikhona Kholil Tomb in Bangkalan, the mosque, the tomb area, and the road leading to the tomb are clean. The management has also provided cleaning staff around the tomb and mosque. However, many visitors still ignore environmental cleanliness, littering the mosque courtyard and bus parking area. This condition causes religious tourism to contribute to increased waste accumulation. The management of the Syaikhona Kholil Tomb has made efforts to reduce and manage the waste generated by having cleaning staff on duty. In addition to waste, another environmental problem commonly faced by pilgrimage sites is congestion, which ultimately causes pollution. The management of the Syaikhona Kholil Tomb has attempted to alleviate congestion on the roads around the tomb by providing separate parking for two-wheeled vehicles and four-wheeled vehicles. However, on peak days for pilgrims, namely Fridays, Saturdays, and Sundays, congestion sometimes still occurs. The bus parking attendant at the Syaikhona Kholil Tomb explained that the congestion occurs due to some vehicles parking haphazardly. In contrast, the parking for two-wheeled vehicles is relatively conducive even on peak days.

4. Religiosity

Holy sites (in the context of religious tourism) may be universal, where tourists come into contact with a broadly understood phenomenon of religiosity. Holy sites represent one of the most important elements of religious tourism and the religious sphere, attracting tourists and pilgrims. The negative impact of religious tourism on local communities is virtually non-existent, as it is based on the religious aspect that connects tourists with local community members in the tourism area. The concept of spiritual sustainability refers to the preservation of the spiritual values of holy sites by offering services to pilgrims and their followers. Religiosity is a primary motivation for tourists or pilgrims to undertake religious tourism or pilgrimages (Kala & Chaubey, 2024; Scaffidi Abbate & Di Nuovob, 2013). Religious tourism is a form of tourism that aims to fulfill human spiritual needs and strengthen faith by visiting places considered to have religious value. A person's religiosity can encourage them to undertake religious tourism or visit the tombs of scholars. This is also why the number of pilgrims to the tomb of Syaikhona Kholil continues to grow, or remains high to this day. Religious and cultural beliefs will not be exploited and consumed for development purposes, resulting in the exploitation or depletion of increasingly impure cultural resources. Therefore, religious celebrations and events, as well as the implementation

of religious activities, are essential for religious tourism. At the tomb of Syaikhona Kholil, religiosity is also a crucial factor in its sustainability. Pilgrims who come to the tomb of Syaikhona Kholil are mostly motivated by religious beliefs. According to interviews with several pilgrims, they make the pilgrimage to fulfill spiritual needs, such as seeking blessings from Syaikhona Kholil, participating in religious activities, or simply praying at the renowned and magnificent Syaikhona Kholil mosque. In Islam, Muslims are accustomed to making pilgrimages to the tombs of saints, scholars, kiai, and other renowned religious figures. Because the majority of Madurese are Muslim, visits and pilgrimages to the tomb of Syaikhona Kholil continue to grow and are never quiet. The management of the tomb also organizes several religious activities. Celebrations of Islamic holidays have become a regular feature, such as the Prophet's birthday, the Isra' Mi'raj (the Ascension of the Prophet), and the month of Sha'ban. In addition to Islamic holidays, several activities, such as the annual Haul Masyayikh (commemoration of the Prophet's Prayer), and the recitation of tahlil (commemoration of the Prophet's Prayer), are also held annually. Pilgrims, whether in groups or individually, usually also recite the Quran, pray, and perform tawassul (prayer) to seek blessings from the worshippers at the tomb of Syaikhona Kholil.

5. Facilities and Infrastructure

To support the sustainability of religious tourism, adequate facilities and infrastructure are required. Management is expected to provide the facilities and infrastructure needed by pilgrims. Adequate facilities and infrastructure will ensure a satisfying and memorable experience for pilgrims. Facilities and infrastructure in religious tourism are crucial to ensuring a comfortable and memorable experience for visitors. Facilities include physical facilities such as places of worship, accommodation, and parking areas, while infrastructure includes transportation and accessibility. Facilities and infrastructure in the context of religious tourism support the comfort and spiritual experience of visitors. Places of worship must be maintained in a clean, safe, and comfortable condition, with adequate facilities such as toilets, ablution facilities, and relaxation areas. The tomb of Syaikhona Kholil is an Islamic religious tourism destination, where the place of worship is a mosque. The tomb of Syaikhona Kholil already provides a place of worship in the form of the Syaikhona Kholil Mosque, which has become an icon of this religious tourism destination.

The Syaikhona Kholil Mosque has its distinctive features, including a Middle Eastern architectural design, a distinctive chandelier in the center of the mosque, an iconic minaret, and a rich history of its construction, all of which are among its attractions. The management of the Syaikhona Kholil Tomb has also provided adequate sanitation facilities. The tomb features bathrooms and toilets with clean water, ensuring easy access for pilgrims. The bathrooms and toilets are separate for men and women. Pilgrims only need to pay a 2,000 rupiah entrance fee per person. The bathrooms and toilets are also clean. Cleaning staff regularly clean the bathrooms and toilets to ensure their cleanliness. In religious tourism, the availability of clean water is crucial, as pilgrimages require pilgrims to be in a state of purity. Religious tourism or pilgrimages typically include religious activities. In Islam, religious gatherings typically include Quranic recitation, prayers, or tahlil (religious remembrance), which require pilgrims to be in a state of purity through ablution. The tomb of Syaikhona Kholil has an ablution area with clean water, ensuring that pilgrims have no difficulty finding clean water for ablution.

A spacious and organized parking area and good public transportation accessibility facilitate the arrival of visitors. Accommodations that align with religious principles, such as restaurants or food stalls with suitable food, are also important considerations. The majority of visitors to the tomb of Syaikhona Kholil come in groups by bus or car. Therefore, ample parking is essential, especially on peak days. Ample parking also helps minimize congestion. At the tomb of Syaikhona Kholil, the parking facilities are extensive and capable of accommodating pilgrims' vehicles. Parking for four-wheeled vehicles and two-wheeled vehicles is also separated, facilitating parking arrangements and ticket collection. According to Aulet & Duda (Aulet & Duda, 2020); Muharromah & Anwar, (Muharromah & Anwar, 2020); Zuhriah et al., (Zuhriah et al., 2022), accessibility has a positive impact on visitor interest. Access to the tomb of Syaikhona Kholil is relatively easy. The road to the tomb is paved, and the route can be viewed on Google Maps. However, public transportation, such as minibuses, taxis, and motorcycle taxis, to the tomb of Syaikhona Kholil is still inadequate.

Regarding accommodation, around the tomb of Syaikhona Kholil, there are many vendors selling food such as Madurese satay, Madurese soto (soybean soup), meatball soup, chicken noodles, and other street food stalls. The presence of restaurants is crucial for pilgrims who come from distant cities and do not bring provisions or need to purchase food or drinks. Local communities also play a crucial role in providing a welcoming environment for tourists, playing a key role in tourism growth, particularly by providing food and accommodation through their stalls. The tomb of Syaikhona Kholil also provides accommodation for pilgrims arriving from distant cities. However, accommodation management remains suboptimal due to a lack of interest from pilgrims in renting accommodations near the tomb. Most visitors from distant cities do not rent accommodations, instead resting around the mosque area of the tomb of Syaikhona Kholil. In any tourist destination, the presence of vendors or sellers is essential for visitors. Furthermore, the presence of vendors also has an economic impact on stakeholders. Pilgrims who visit often purchase souvenirs as a unique souvenir of their visit (Lin et al., 2021).

Around the tomb of Syaikhona Kholil, many vendors sell souvenirs or clothing such as sickles, key chains, sakera shirts, shirts depicting the Syaikhona Kholil Mosque, and sarongs. The clothing is also available in all sizes, so all pilgrims, from children to adults, can purchase items as souvenirs.

Educational programs, religious activities, and sustainable environmental management further enhance the positive dimension of the religious tourism experience. This sustainability also involves visitor safety, proper waste management, and awareness of local environmental preservation. Thus, the holistic integration of facilities and infrastructure can enhance the quality and attractiveness of a religious tourism destination. Trash bins have been provided at several locations around the tomb and mosque to prevent pilgrims from littering. The cleaning staff also regularly sweeps and disposes of trash around the mosque and tomb, as many pilgrims still neglect to dispose of their trash properly, leaving it scattered throughout the mosque grounds. Furthermore, many pilgrims litter in the area surrounding the vendors and shophouses. Therefore, the management should issue warnings against littering and provide additional trash bins around the tomb. Furthermore, pilgrims' awareness of the importance of littering needs to be raised to prevent negative environmental impacts. Based on observations and interviews with pilgrims, the Syaikhona Kholil Tomb has a positive impression of its facilities and infrastructure. This positive impression encourages pilgrims to revisit the Syaikhona Kholil Tomb.

IV. Conclusion

The results of the study indicate that there are factors that influence the sustainability of religious tourism in the Tomb of Syaikhona Kholil, namely economic, socio-cultural, environmental, religiosity, and facilities and infrastructure. Economically, tourism to the Tomb of Syaikhona Kholil contributes to the development of the local economy, contributing to increased employment and economic growth. The sustainability of religious tourism at the Tomb of Syaikhona Kholil is influenced by socio-cultural factors such as community membership, local interactions, social dynamics, and community culture. The surrounding community is involved in the management of the Tomb and buying and selling activities. In religious tourism, the culture that must be maintained is religious culture. The Tomb of Syaikhona Kholil Bangkalan is the most popular religious tourist attraction in Bangkalan, which certainly has religious activities that are carried out routinely and passed down from generation to generation, such as the recitation of tahlil every Friday night, celebration of Islamic holidays, and halal bihalal. In a tourist destination, the most frequently encountered environmental problems are waste and pollution. The Tomb of Syaikhona Kholil has made good efforts in managing the waste produced by providing trash bins and having cleaning staff. The management of the Syaikhona Kholil Tomb has also made efforts to reduce traffic congestion around the tomb by providing separate parking for two-wheeled and four-wheeled vehicles. The findings indicate that religiosity and infrastructure are crucial aspects of sustainable religious tourism. Because religiosity is a factor independent of worldly concerns, many pilgrims come with religious motivations and goals, thus impacting other factors in the sustainability of religious tourism.

The research also shows that religiosity is a primary motivation for tourists or pilgrims to undertake religious tourism or pilgrimages. Religiosity motivates visitors to engage with religious sites or mosques, leading to increased visits to the Syaikhona Kholil Tomb. Facilities at the Syaikhona Kholil Tomb include paved roads, clean water for ablutions, and good lighting around the tomb. The Syaikhona Kholil Tomb is also equipped with adequate infrastructure, such as a magnificent mosque, separate bathrooms for men and women, spacious areas, accommodation, and culinary opportunities near the tomb for purchasing food and souvenirs. The findings indicate that the tomb of Syaikhona Kholil has a positive impression among pilgrims regarding its infrastructure and facilities. In terms of industry practice, the findings of this study are relevant for managers of various tourist destinations, particularly religious tourism, local governments as policymakers, and general tourism planners.

To maintain and support the sustainability of religious tourism, several suggestions are available: 1) Collaboration with several communities that could contribute to tourism sustainability has not yet been implemented. Furthermore, we recommend the importance of establishing collaborative pilgrimage tourism management. Collaboration with local governments to facilitate and strengthen the formation of management institutions and integrated cooperation networks is necessary. Furthermore, collaboration with related parties, such as pilgrim groups, is recommended; 2) Improve infrastructure, especially public transportation to the tomb of Syaikhona; and 3) Branding the place on the website and social media, so that information is widely available.

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